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"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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ANSWERS

TO

"213 Questions without Answers,"

By D. De Vinne,
WITH REJOINDERS,
By A. C. Thomas.

189. Will God contend forever & be always wroth?
Isa. lvii, 16.

190. Will the Lord cast off forever? Lam. iii, 31—33.

A. Yes, the finally impenitent, as I have already shown, having ruined their moral faculties, incapacitated themselves for the service of God, and having lost their moral liberty, and with it the very possibility of a return to holiness, must be for ever cast off. On this awful doctrine Revelation has spoken, and its language has meaning. It says the punishment of the finally incorrigible will be eternal. It would be foreign from the design of these short answers to examine critically the terms and phrases of the original Scriptures on which this doctrine is founded. Nor is it necessary; the plain obvious meaning of God's word is the mind of the Holy Spirit who dictated it; and he who departs from it does it at his peril. The scriptures, which were written for our instruction, and to whose authority and obvious meaning, without caviling or trusting to our own theories, we ought to bow, tells us in relation to the duration of future punishment, that the fire of hell is *unquenchable*, the worm is *deathless*, the punishment is *everlasting*, the gulph that intervenes is *impassable*, and the sins of the impenitent after death, are *unpardonable*, Matt. xii, 32, xxv, 42, 2 Thess. I, 9, Rev. xiv, 11. Now, what will the Universalists bring against this tremendous array of Heaven-inspired declarations? Nothing, but their puerile, vacillating and discordant theories, in which scarcely two are agreed; or a parade of criticism, which if applied to other writings, would unsettle all history and the meaning of language, and nullify all law. To me the case appears thus: suppose ten respectable witnesses were to depose before a jury about what they had seen and heard, and that against their testimony nothing could be brought but a few dubious circumstances and inferences. What would be the decision of an impartial jury in this case? Now there are more than ten clear declarations in the scriptures, in confirmation of future and endless punishment, not one clearly against it, and all that can be brought to oppose it is far-fetched or inferential.

Rej. The first word of the foregoing Answer conclusively shows, that the respondent does not believe the Bible.—

The Almighty says, "I will not contend forever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made." Isa. lvii, 16. The respondent says, "the Lord will contend forever and be always wroth."—Jeremiah says, "The Lord will not cast off forever." Lam. iii, 31. But the respondent says, "The Lord will cast off forever." And he attempts to justify this denial of the Bible, by speaking of "the finally impenitent" and "the finally incorrigible"—about which characters the voice of inspiration is as silent as the grave!

I agree with the respondent, that "we ought to bow to the authority and obvious meaning of the Scriptures, without cavilling or trusting to our own theories." And I think he would do well to attend to his own suggestion.

As to the unquenchable fire and the worm that dieth not, he will find this matter spoken of in the two last verses of Isaiah. It is there mentioned in such connexion as to forbid the application of such language to the future state.

The Bible indeed speaks of "everlasting punishment"—but it also speaks of the everlasting priesthood of Aaron, the everlasting covenant of the law of Moses, and of many other everlasting things, which do not belong to the future state of existence.

If the respondent chooses so to interpret a parable as to contradict the plain declarations of the Bible referred to in the Questions before us, so be it. He will do well to notice also, that the word *impassable* does not occur in the parable of the Rich man and Lazarus. If space would allow, I should be pleased to show that said parable was designed to set forth the rejection of the Jews, and the introduction of the Gentiles into the Gospel covenant, signified by Abraham's bosom.

The respondent says, that "the sins of the impenitent after death are unpardonable." In this statement we find two errors: 1st. The word *unpardonable* is not in the Bible; and 2d. The Scriptures contain no intimation that the punishment of any sin is to be after natural death.

After quoting several texts, the respondent triumphantly asks, "Now what will the Universalists bring against this tremendous array of heaven-inspired declarations?" I answer, we bring nothing against any heaven-inspired declaration. We bring every thing in favor of the Bible; and when we war against the creeds of men, we use "the sword of the Spirit, which is the word of God." Our opposing brethren may say, if they please, that we hold to "puerile, vacillating and discordant theories"—but it is quite another matter to substantiate such wholesale slang.

As to our criticisms, we have only to remark, that we are under many and lasting obligations to "sound, Orthodox divines," for much that we have learned of a critical nature. We acknowledge special obligations to Dr. Adam Clarke. The respondent will understand me.

The assertion touching the number of Scripture declarations in confirmation of future endless punishment, is out of place. I deny that there is a single passage in the Bible confirmatory of said Doctrine. And our readers will judge whether the arguments I have presented in proof of Universalism, are either far-fetched or inferential. See, for example, the passages referred to in the Questions before us. And let it be noticed that the respondent answers those questions in the affirmative!

191. Can he be a Christian who worships the Lord through fear of the Devil?


A. The fear of the Lord is the beginning of wisdom.

Rej. Right—but is the fear of the devil the beginning of wisdom?

192. Can he be a christian who affirms, that, if he believed in the salvation of all men, he would not worship God?

A. Well, if all men are unconditionally to go to Heaven; how do you know whether worship is more pleasing than sin, seeing that all are ultimately treated alike? But if all are to

be saved, let them do what they may, is it not strange that so many efforts should be made to save them when they could not be lost? That satan should try to devour those who never can be devoured? That the Apostles should warn all they met night and day with tears, when none of them could be lost, and that our Lord and his Apostles should so express themselves that ninety-nine out of a hundred, in all ages should misunderstand them? These and many similar facts on the supposition in your doctrine, are not to be accounted for.

Rej. How do I know whether worship is more pleasing than sin? I will answer your question by asking another: How do you know that health is more pleasing than sickness? How do you know that honey is sweeter than wormwood?—How do you know that the strains of a song of Zion are more pleasing than the ear-ache? Are you answered?—I am really apprehensive that the respondent is one of those who say, that if they believed in the salvation of all men they would not worship God—in other words, they would not worship God were it not for the fear of hell!  Nebuchadnezzar had a fiery furnace! and an image!!

As to the questions why efforts have been made for the Salvation of men if Universalism be true, I need only remark, that there are many evils in this present world from which men need to be saved. Why should you think of restoring a sick man to present health, seeing that the body can feel no pain in the grave? Answer this question, and your own questions will be answered.

When the Reformers protested against the errors of the Papacy, the Roman Catholic might have asked, "Is it not strange that our Lord and his Apostles should have so expressed themselves that ninety nine out of a hundred, in the past twelve centuries, should have deemed those doctrines true which you denounce as errors?" The respondent is welcome to the entire force of all such arguments.

193. Can he be a christian who enquires "if all men are to be saved, what use is there in being virtuous?"

194. Some persons say, that, if they did not believe in endless punishment, they would take their fill of sin. How much sin would it take to fill a Christian?

A. But now honestly, does not Universalism tend to immorality? I will readily acknowledge that there are many who have embraced the doctrine of Universalism, who are nevertheless, moral, benevolent and amiable; but this doctrine never made them so. But that thousands who have espoused it, have waxed worse and worse, is very notorious. If the doctrine we oppose were to become general, we would then see its effects on society; at present there is a preserving salt in that which opposes it. It appears to me the plain language of this doctrine is, "you ought not to be wicked it is true; but if you are, God will love you ultimately, just as well. Nay, it is impossible for you, however rebellious you may be, to forfeit his love; Heaven shall be yours; fear not." Now is there nothing in all this to encourage a sinner in his course? In other words, is there any thing in all this system to counteract the temptations of Satan, the blandishments of the world, and the rage of sinful passions? but does it not tend to remove the reins and checks from the sinner, and leave him undisturbed to his own propensities?

Rej. The foregoing Answer is a specimen of pious evasion. No doubt, the respondent is accustomed to saying, "if all men are to be saved there is no use in being virtuous."—Perhaps too, he has occasionally said, "If I could believe in Universalism, I would take my fill of sin." In this case, we need not wonder that he should choose to evade the

question by saying, "But now honestly, does not Universalism tend to immorality?" Why did he not frankly acknowledge, that there is a *present happiness* in being virtuous; and that a *real christian* would feel no desire to sin, even if the fear of future consequence were to be entirely removed. If he honestly believes he would be a wicked man were he to reject endless punishment, I should be pleased to know how much sin he thinks would satisfy him?—Surely his heart cannot be full of the love of God, if he harbors any love of sin! And it is surely no evidence of the moralizing influence of his faith, that it has as yet failed to purify his heart from the love of evil!

We believe, and know, that Universalism exerts the most refining and moralizing influence; and it is on this account that we so highly prize it. It presents virtue in the most attractive form, and gives to motive an impulse which Partialism has ever failed to communicate. If you wish to behold the influence of the doctrine of endless misery, you may look on the page of history, and you will find that influence recorded in characters of blood! I have not space, nor would it comport with the intended brevity of these Rejoinders to enter into particulars. Suffice it to say, that, in our judgment, the love of God, revealed in the Bible, in nature, and in Providence, is the only principle that can overcome evil propensities, purge the affections, strengthen the moral powers, and reform the life of any child of humanity.

The respondent, indeed, affirms, that the demoralizing influence of Universalism on thousands who have espoused it, "is very notorious." I can assist him to an anecdote by way of illustration.

A Universalist minister, travelling to meet his appointments, overtook a boy as he was approaching a village.—After some little conversation, the following dialogue ensued. Are the people religious in this neighborhood? "Oh yes. We have Methodists, and Baptists, and Quakers, and Universalists about here." Well, I suppose the Universalists are very wicked folks? "Oh yes, they are desperate wicked." Won't they lie, and swear, and cheat? "Yes, and worse than that." I suppose, then, that your jail is full of Universalists. "Oh no." But surely, if they are such wicked people, if they commit all those bad deeds, you ought to put them to jail. "And so we ought," said the boy, "but then *they're so desperate sly we can't catch 'em at it!*"

Now it appears to me, that if the evil tendency of Universalism is so very notorious as the respondent affirms, our prisons should be full of Universalists. But it somehow happens that they are tenanted by the believers of wholesome orthodoxy! The principal prisons of New York state have been examined, and not a single Universalist could be found among the inmates! And one fact, we know, is worth more than a thousand vague speculations.

The respondent is so exceeding charitable as to allow that there are many "moral, benevolent, and amiable" Universalists. But he says their "doctrine never made them so." Of course, according to this statement, there can be no morality, no benevolence, no amiableness of character, without the productive instrumentality of faith in a personal devil and an endless hell! I pity the man who can think so meanly of the renovating power of the love of Christ.

The respondent insinuates that the general prevalence of Universalism would develop its legitimate influence. This is certain—and I fervently pray that the Kingdom of that influence may speedily come with power—for then we should enjoy a heaven on earth—

"A heaven of joy because of love."

But my opposing brother, anticipating a different effect, declares, in substance, that there is a preserving salt in the heavenly doctrine of endless damnation! Very true—but I apprehend that it is a preserving salt to the power and love of evil in the heart. So effectually is this love of evil preserved in many persons by the salt in question, that they frequently say, "if all men are to be saved, there is no use in worshipping God; no use in being virtuous—if I believed that doctrine, I would take my fill of sin; I would lie, rob, cheat, swear, murder, and commit all other kinds of iniquity."

To conclude this Rejoinder, I may be allowed to caution all professing Christians against implicating their own motives and characters. And this they certainly do by every objection they urge in opposition to Universalism.

195. If "the goodness of God leadeth to repentance," why should His eternal wrath be preached to sinners?

A. This was the design of God's goodness—but does it always effect its object? Perhaps not in one instance out of ten thousand. Is it not true to a proverb, that the rich and talented are far less humble, grateful and pious, than the poor and less gifted, notwithstanding they have tenfold more of the goodness of God bestowed upon them? So matter of fact is opposed to the assumption of the question. What would a poor besotted Sensualist care about the pure goodness and love of God, if he were left undisturbed in his pleasures? You talk to him about the love of God as a *restraint* to his sins; he will tell you, "My passions are the fruits of his love to me, and shall I not indulge them. If I do, am I not doing his will, for whatever *is*, is right. Will not the Lord in his own time and way call all to enjoy endless felicity?"

Rej. "The assumption in the Question" is the testimony of the Bible, and as such I implicitly receive it. Yet I can say to those who disregard the goodness of the Lord, "Despise thou the riches of his goodness and forbearance and long-suffering; *not knowing* that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds." Rom. ii, 4—6. God does not treasure up wrath against any man—but those who despise his goodness treasure up wrath against themselves. I would point the "poor besotted sensualist" to the evils which must attend his unrighteous course of life—I would convince his understanding that "wrath, tribulation and anguish" must necessarily be upon the soul of every man that doeth evil—I would convince him that "the way of the transgressor is hard"—that "there is no peace to the wicked, saith my God." I would preach to him the goodness of the Lord as an all-prevailing incentive to righteousness and virtue—I would tell him that it is no less his interest than his duty properly to use and never to abuse the faculties and energies with which God has blessed him; and if I could not thus induce him to "break off his sins by righteousness and his iniquities by turning to the Lord," it would be vain to expect a reformation of life to be consequent of preaching to him the aggravated horrors of ten thousand hells!

There can be no doubt that every natural desire is the fruit of God's love to man—but the same love bestowed *reason* as the prompter to a proper restraint in every thing pertaining to our present existence. And if reason, conjointly with experience, will not teach to man the necessity for and the utility of such regulation as virtue approves, you will strive in vain to effect such conviction by speaking of prospective evils which may be avoided by a few hours repentance.

If by the sneering tone of the concluding part of the Answer in review, the respondent intends to intimate that Universalists deem any thing *right* that is not just and virtuous, he is chargeable either with ignorance or defamation. No evil act is right in the abstract—yet it is right that every evil act should meet a just recompense of reward, inasmuch as the curative character of such recompense justifies its infliction. When I view the evil actions of men and the immediate evil consequences thereof, I say they are not right—but when I behold, in faith, the entire scope of the Divine economy, and remember that the reconciliation of all things is the grand *ultimatum* of the doings of the Almighty, I but utter the language of my heart, and the sentiment of the Bible, when I say, "Whatever is, is right." As a part of the Divine economy referred to, rewards and punishments are administered with an eye to the great consummation. Let mankind, then, remember that, though the Lord in his own time and way will fulfill all his promises of love, "he that doeth wrong, shall receive for the wrong he hath done, and there is no respect of persons with God." He "will render to every man according to his deeds."

196. If "the goodness of God leadeth to repentance," why should it be supposed that repentance leadeth to the goodness of God?

A. The scriptures does not say that it does: God loved us first.

Rej. Why then preach the wrath and hatred of God

as inducements to repentance? Why suppose that a man is not the object of divine goodness until he repents?

197. If "the goodness of God leadeth to repentance," are not the impenitent the objects of His goodness?

A. Certainly, so as to give them a day of grace.

Rej. "The goodness of God endureth CONTINUALLY." Ps. lii. 1.

198. Is not the goodness of God co-extensive and co-eternal with his wisdom and power?

A. Yes; all the attributes are infinite.

199. As the wisdom of God can never change to folly, nor his power to weakness, will his goodness ever change to hatred?

A. No; the perfection is immutable, consequently when a good man changes to a bad one, it cannot change with him, or follow him. God invariably loves the righteous.

Rej. If God's goodness will never change to hatred, it is worse than foolishness to contend for endless punishment. The power of God embraces *all*—his goodness is co-extensive with his power and surely the infliction of endless misery would be a melancholy token of Divine goodness!

200. Can Deity be universally and eternally good, if endless misery be true for a single soul?

A. Yes; for were he to show no regard to moral qualities, or what amounts to the same thing, not dislike sin enough to take the most efficient means to destroy it, we could not perceive how he could be good at all.

Rej. If God were to show no regard to the interests of the family universal, or what amounts to the same thing, not dislike sin enough to *destroy it*, we could not perceive how he could be universally and eternally good.

201. If all men deserve endless punishment, would it not be right for God to inflict it?

A. Yes.

202. "Shall not the Judge of all the earth do right?"

A. Certainly.

203. If it would be *right* for God to punish all men eternally, would it not be *wrong* for Him *not* to do it?

A. We will allow if God did not punish sin, he would not act on the principles of justice, unless, observe, the *demands* of justice had been met in some other way. But in the gospel plan they have been amply met by the atonement of Jesus Christ, so that now God can be just, in the strictest sense of that word, and the justifier of them that believe. But those who do not believe with a heart unto righteousness, do not avail themselves of that benefit and must answer the requirements of justice themselves.

Rej. The respondent allows that "if God did not punish sin he would not act on the principles of justice." Granted, but this is not the question. The point to be determined is, whether punishment for sin will be *endless*. Will the respondent allow, that "If God did not *eternally* punish sin he would not act on the principles of justice?" In this case, of what value would be the atonement? Will any one pretend that Jesus suffered *endless* punishment, in the space of a few hours? If he did *not*, either the does no require endless punishment, or else justice is not yet satisfied. I am reasoning now on the hypothesis of Partialism; and I ask a decision on the question, did Jesus suffer *endless* punishment? If he did *not* in what way have the demands of justice been met by the atonement of Jesus Christ?

We may take another view of the subject. It is this; Belief cannot affect a matter of fact. X is a sinner—did Jesus meet the demands of the law for *him*? If he did *not*, how can X be required to believe that he *did*? If Jesus *did* thus meet the demands of justice in the room of X, what effect can the unbelief of the latter have on the matter of fact? The debt is cancelled—and can justice require a second payment? I ask attention to these queries. They clearly expose the absurdity of the basis of the respondent's Answer.

The truth is, God "will render to every man according to *his own deeds*," not according to the deeds of any other person. And if all men, because of sin, deserve endless

punishment, there can be no reasonable doubt that this will be their doom—for "Shall not the judge of all the earth do right?"

204. As the infliction of endless misery would be returning evil for evil, would it be *right* for Deity to inflict it?

205. If the return of evil for evil be right in Deity would it not be equally right in man?

A. The assumptions in both these Questions are wholly unfounded.

Rej. The assumption is, that endless punishment would be the return of evil for evil. What else would it be?—Would it be evil for good? No. Would it be good for evil? No. Then it certainly would be the return of evil for evil. Z has committed sin, and sin is an evil. The Lord, in consequence of sin, dooms Z to endless punishment; and would not endless punishment be an evil? Certainly. Then it is plain that the assumption before adverted to is established.

206. As 'fear hath torment,' and true religion is happiness, can fear produce true religion?

A. It may lead indirectly to it, for the fear of the Lord is the beginning of wisdom. This and the following questions intimate that man is not to be influenced at all by fear. How opposed to scripture and experience is this supposition!—Why the present constitution of man is such, that without fear as a restraint he *could not be governed*. The scriptures appeal to man's fears as a mean to deter him from sin, and to reform him after he is overcome by it. A parent operates on the fears of his child, lest, being left to himself, he should bring him to shame; and it is a principle founded in experience and the nature of man, that penalties should be affixed to laws for the preserving good government. What would be the consequences if all these were removed? See on 195.

Rej. The fear of the Lord that is the beginning of wisdom is not the fear that hath torment—and the respondent knew this when he penned the foregoing Answer. He knew also that the Question was asked with reference to the latter kind of fear.

I am not disposed to deny, nor have I ever denied, the restraining and salutary influence of rational fear—so that the mass of the Answer is out of place. "The fear of the Lord, [that is, a filial fear of the Lord] is to hate evil." He who is so much in love with evil, as to say, that he would sin with a high hand were it not for the fear of hell, is not in possession of the fear of the Lord. Such an one needs the fear of the states prison to keep him in check—and I apprehend that this fear exerts a stronger restraining influence on his mind, than does the distant penalty of endless death.

207. As 'perfect love casteth out fear,' will not fear cast out perfect love?

A. Slavish fear may, but filial fear will increase it.

Rej. The question then is, Does not the preaching of endless torment create *slavish fear*? It must. Consequently such preaching is calculated to cast out perfect love—and having this tendency, it is anti-Christian.

208. Can fear imbue the soul with perfect love?

A. No; but it may alarm a besotted sinner, to see the necessity to get it.

Rej. Applied to rational fear, I have no objection to this Answer.

209. Must not they who 'believe and tremble' possessed of the faith of devils?

A. Perhaps they are; but this is not a christian's faith—he is to believe, love and obey.

Rej. Endless misery cannot be part of the Christian's faith—else, realizing his liability to that doom, he must tremble, and be "all his life time subject to bondage through fear of death."

210. Does the belief of endless misery cause the believer to 'rejoice with joy unspeakable and full of glory?' 1 Peter i, 8.

A. Not abstractly. See on No. 2.

Rej. Does endless misery, as any constituent part of Christian faith, cause the believer to rejoice in the manner stated in the Question? From my heart I pity the man, who is so much under the influence of diabolical sentiments, as to rejoice with *unspeakable joy* in prospect of the *unutterable wretchedness* of any part of the human race. He cannot know what manner of spirit he is of.

211. Can a belief in any thing short of universal salvation, *FILL* the soul 'with joy and peace'?

A. Yes, that faith which is of the operation of the Holy Spirit can, that faith through which the Holy Spirit witnesseth individually and personally to the believer that his sins are forgiven, that he is regenerated and constituted a child of God. This, and this only, can fill one with joy and peace. No *speculative belief can*; and least of all, that of Universalism, for no one can tell what it is—it is nearly as various and discordant as the individuals who hold it, and is too *incongruous* with the Bible and matter of fact to give sufficient reason for the rejoicing of any one.

Rej. There—the matter is settled beyond dispute. The respondent has decided, (and who dare question the righteousness of the decision?) that Universalism is but a speculative belief—no one can tell what it is—it is utterly discordant—incongruous with the Bible—refuted by matter of fact—and to crown the catalogue, oft cannot yield sufficient reason for rejoicing to any one!! Shall I reply to these barefaced charges against "the glorious Gospel of the blessed God?" No.

The Holy Spirit hath witnessed to the respondent "individually and personally, that his sins are forgiven, that he is regenerated, and constituted a child of God." Is his soul filled with joy and peace? Has he not a wife? children? friends? Is there not an aching void in his heart? Desires he not a positive assurance that those to whom he is connected by the ties of nature and of friendship should also be saved? Has he no bowels of compassion for the ignorant and those who are out of the way? Do not the heaven share in his affections as a man and a brother? In a word, can his soul be *FILLED with joy and peace*, while his faith consigns a solitary being to endless torment? That which is *full* can contain no more—but would not the salvation of *all mankind* yield more joy than the salvation of any limited number? Christian! our Master declared that he would send to the disciples, "the Comforter, even the Spirit of truth." The spirit of *error* is the tormentor. If thou art comforted by faith in endless sorrow, thou art given over to hardness of heart!

212. Will not the Devil and all his works be destroyed? Heb. ii, 14. 1 John iii, 8.

A. His *power*, by which he held those in bondage who were in fear of death, verse 15, *will be destroyed* by the atonement and resurrection of Jesus Christ. This must be the meaning of the Apostle in Heb. ii, 14. As to any fancied extinction of Satan's existence, or any irresistible *unconditional* destruction of sin in the heart of the sinner, it is wholly foreign from the letter of the text, as well as the scope and argument of the Apostle.

Rej. The respondent should be cautious, lest he be found fighting against God. I hold to no "fancied extinction" of the power of evil. Paul says, explicitly, that Jesus took part of flesh and blood, that "he might *destroy him* that had the power of death, that is, *the Devil*." And John says, "For this cause was the Son of God manifested, that he might *destroy the works of the Devil*." So the *devil* and the *works of the devil* are to be destroyed. Let all the people say, Amen!

213. Will not death, the last enemy, be swallowed up in victory and destroyed? Isa. xxv, 6—8. 1 Cor. xv, 26, 54.

A. Most certainly! But of what death were the inspired writers speaking in the places to which you refer? Not certainly of the second death, or eternal punishment, as you appear to intimate; but of a temporal one, the death of the body in the grave. Death, the last enemy to the mortal body, which will consign all the human family to the grave, will itself be swallowed up, that is, its *power to hold* them any longer in the grave, shall be entirely destroyed, by a general resurrection of the just and unjust. This must be the meaning of the Apostle, for he was not speaking of every death, but of that only which reigned over the body in the grave.

Rej. I did not intend to intimate, that "eternal punishment" is signified by the term death in the passages referred to in the Question. Endless punishment is not taught in the Bible—and consequently those passages could

not have had said doctrine in view. The "second death," standing in connexion with the lake of fire and brimstone, relates to the concerns of time—as may be seen by consulting Rev. xix, 20.

Reference to the passages cited in the Question will show us clearly, that something more than the restoration of men to life is taught therein. Paul informs us that mankind shall be raised in incorruption, power, glory,—in a spiritual body, in the image of the Lord from heaven. This answers to the declaration, "As in Adam all die, even so IN CHRIST shall ALL be made alive." The apostle proceeds to say, that when this corruptible shall put on incorruption, "then shall be brought to pass the saying that is written, *Death is swallowed up in victory*." This saying is written in Isa. xlv, 9. "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces." Glorious assurance! Well might Paul exclaim, "O death, where is thy sting? O grave, where is thy victory?—Thanks be to God who giveth us the victory through our Lord Jesus Christ." And well might the poet say,

"His own soft hand shall wipe the tears,
From every weeping eye;
And pains, and groans, and griefs, and fears,
And death itself shall die."

Thus believeth the Universalist—and in believing, he rejoiceth with joy unspeakable and full of glory. A. C. T.

Original.

HYPOCRISY AND SPIRITUAL SLAVERY.

While in conversation with a Lutheran minister, in the town of L—, in Pennsylvania, I found out the cause why we have so many hypocrites and spiritual slaves among our partialist clergymen. This Lutheran minister could not be made to give his opinion on the doctrine of Universalism. He would not say that he believed it to be *true*, neither that it was *untrue*. I told him that I had spoken with a Lutheran minister in the town of A—, who had told me, candidly, that he never believed the doctrine of endless misery, but that he kept it secret. Ah! says he, it was very near that, that very same person was thrown out of the synod for his expressions, and we made him acknowledge that he had done wrong, and made him sign a paper that he would be more cautious in future!! Here we have the whole secret, cause and effect. The Synods are the cause of this secret spiritual wickedness. No wonder this Lutheran minister could not be prevailed upon to speak out his opinion on the final destiny of the human family. He might fare as did his brother of A—. How long will a free people suffer themselves to be gulled by such a band of hypocrites? There were a certain class of people in days of old, who had decreed, that whosoever among them should confess that Jesus was the Christ, should be cast out of the synagogue. And there appears to be a class of people, in our day, who have decreed, that whosoever among them shall speak, or confess the truth, (which is the same, for Christ says, "I am the Truth,") shall be cast out of the synod. What is the difference between them?

J. M.

Original.

A JUDGMENT.

During a heavy thunder-storm, on the 20th inst., the Baptist church in this village was struck by lightning. I am happy in being enabled state, that but little damage was done. The fluid passed down the rod, and the shock broke some forty or fifty panes of glass. A young man, speaking of the circumstance to a zealous Presbyterian lady, said,

Did you know the Universalist church was struck by lightning this afternoon?

Lady. No. Was it? Well, it's a judgment on the Universalists; God wont be mocked.

On being informed it was the Baptist, instead of the Universalist church, the case was entirely changed; she failed to pronounce it a *judgment* on the denomination. It is *possible* she then thought it merely *accidental*.

A. C.

Danbury, June 26, 1834.

ORIGINAL ESSAY—No. V.

Read before the Philadelphia "Young Men's Universalist Institute."

When I take a view of the condition of the religious world, and behold the multifarious sects of Christians who pay their devotions to the First Great Cause, I am led to the inquiry, from whence proceed so many divisions? Why have mankind allotted to each a separate path, and excluded all those from the possibility of reaching heaven, who do not worship the Lord after a particular creed—a creed, that is based alone upon the false imaginations of man; a creed that instead of setting forth our Heavenly Father in his own character, a being who is infinite in all his perfections, infinite in Wisdom, infinite in Power, and infinite in Mercy; a being who is altogether lovely and the chiefest among ten thousands—they have set him forth in their own selfish and vindictive passions. Why do they say, lo here! or lo there! and thus arrogate to themselves the sole prerogatives of Heaven? Why do they limit the Holy One of Israel? Why set bounds to him whom the heaven of heavens cannot contain? Why would they rob God of his children, and humanity of their God? Why take from them their only hope, a hope that is as an anchor to the soul, both sure and steadfast; a hope which to be without would sink the soul in despondency forever! Have they yet to learn, that we are all brethren of one common family, destined to the same home; that God is our common Father, our Preserver and our unchangeable Friend? from whom proceedeth every good, and perfect gift. O that they would adhere more strictly to the divine truths, taught in the volume of God's word. O that they could but realize the soul inspiring happiness, flowing from a strict adherence to the laws of God, (which were made alone for the happiness of man,) and strictly conform to the wholesome and Heaven born precepts laid down and so gloriously exemplified in the life and character of our blessed Lord and Master. Then they would no longer seek to divide the living child; they would rather rejoice and be exceeding glad: they would rejoice with that joy which is unspeakable, and full of glory. And in the language of the apostle Paul; they would be enabled to exclaim, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! Or who hath known the mind of the Lord? or who hath been his counsellor? For of him, and through him, and to him are all things, to whom be glory forever. Amen."

O. P. W.

Original.

EVIDENCES OF CHRISTIANITY.

Aside from the Bible, the Evidences of Christianity constitute the most vitally important branch of theological knowledge. A thorough acquaintance with the contents of the Bible should first be acquired, and then the mind of the student should be made perfectly familiar with all the various and incontestible evidences by which the Divine Authenticity of the Christian Religion is established; to the end that he may "be ready always" to repel the "fiery darts of the adversary," and to "give an answer to every man that asketh him a reason of the hope that is in him."

I am persuaded that too little attention has been directed to the consideration of this all-important subject. The time and talents of "the watchmen upon the walls of Zion," have been engrossed in the less profitable labours of extending the influence of their own parties. And while professing Christians, under the wild influence of sectarian zeal, are quarreling about their difference of opinion in relation to the same Divine Religion, the misguided devotees of Infidelity are "blindly leading the blind" into "the blackness of darkness"—insnaring the

unwary, and emboldening the reckless, to pursue without restraint, the inclinations of their own depraved hearts! The times call aloud for all who love the Lord Jesus in sincerity, to be vigorous and united in their efforts to sustain his cause against the poisonous attacks of wily and vigilant enemies.

I conceive it to be the bounden duty of every denomination of Christians, to earnestly recommend to candidates for the ministry, an attentive examination of such works as "Paley's View of the Evidences of Christianity," "Watson's Apology for Christianity," "Watson's Apology for the Bible," "Leslie's short and easy method with the Deists," &c. &c. An acquaintance with these, and similar works, will be found incalculably advantageous to every ministering servant of the Lord, of whatever name or sect.

These Evidences of Christianity are both abundant and satisfactory. And if they were more generally studied the Heavenly Religion of Jesus would have less opposition to encounter, and its benign influence would be more universally seen and felt. The feeble would be strengthened, the wavering confirmed, and the unbeliever reclaimed from the error of his way.

A. MOORE.

Reading, Pa.

Original.

DESTRUCTION OF THE DEVIL AND HIS WORKS.

All men, according to Rom. xiv, 7, 8, 9, are the Lord's, for saith the Apostle, 'none of us liveth to himself, and no man dieth to himself; whether we live, therefore, or die, we are the Lord's; for to this end Christ both died, rose and revived, that he might be Lord both of the dead and the living.' In Heb. ii, 14, we read that the Savior took part of flesh and blood, that through death he might destroy him that had the power of death, that is the devil; and deliver them, who, through fear of death, were all their life-time subject to bondage.' In 1 John, iii, 8, 'for this purpose was the Son of God manifested, that he might destroy the works of the devil.'

If he unto whom all men belong, who is the 'Savior of all men,' 'heir of all things,' 'Lord of both dead and living,' who 'was manifested, that he might destroy the devil and his works,' who had 'all power,' and 'power given him over all flesh,' and 'power to cast out devils,' does what he was manifested, or came to do, and had power given him to do, or accomplish, where will the devil or his works be found? Or if found, must they not exist through the permission of the Savior? And if the devil has subjects, must not the Savior give him those over whom he is Lord and owner, or the devil make a new creation, and the Savior fail to do what he says he came purposely and designedly to do? As both positions cannot be true, or both events take place, I think the only safe conclusion is, that let the devil be who or what he may, he and his works will be destroyed, that the Savior will in the most full and effectual manner accomplish what he came to do, and fulfil his address to the Father, saying, 'I have glorified thee on earth, I have finished the work which thou gavest me to do, and now, O Father, glorify thou me with the glory I had with thee before the world was.' Amen.

N. S. R.

THE CONTRAST.

Behold the pale faced votary to the shrine of partialism; notwithstanding the radiant glory of the morning sun—the unfolding bud of the beautiful flower with its refreshing fragrance—the cheerful songs on every hand conspire to raise a smile of serenest joys, and irresistibly call forth the spontaneous effusions of gratitude and the humble tribute of praise;—notwithstanding the glory of the scene, behold him wending his way

to the sanctuary of the Lord, where it is his privilege to worship, to praise, and to adore, with an aspect to which gloom itself seems smiling joy! Hear the deep drawn sighs and behold the eyes suffused with tears as he enters and takes his seat in melancholy mood and prepares himself to partake of the waters about to be dispensed by the servant of his God, who appears like a living monument of departed joys or withered hopes! He listens to a fervent petition for mercy and a glimmering ray of hope braces up his weak nerves and supports him through the fearful tale! But alas! the fountain is poisonous—the waters are bitter! At length the customary benediction which comes like mockery to the soul, is pronounced! he turns him round, and as his eye wanders through the open casement, it rests upon the grave of some recently departed friend! Oh how bitter is reflection at that moment! Has heaven been portrayed in light and glory? Hell was pictured in the darkness and blackness of despair! He feels no assurance that the spirit of yon mouldering clay rests in light and glory. Faith is weak, and hope like a flickering taper that e'en a breath would extinguish! Strange as it may seem, he continues to drink of the impure waters till that noble feeling of sensibility, which heaven has mingled with the composition of human nature, is infected! the fervent love for kindred souls is weakened, and as he continues to listen to the denunciations of wrath, they become annihilated!—This cold indifference to the happiness of his kindred, imagination tells him, is reconciliation to the will of heaven—a total disregard to their earthly necessities, is "keeping himself unspotted from the world." This is partialism—a faint sketch—a hasty view! but enough! our eyes have seen enough! our hearts have felt it—have felt it sufficiently! Let us turn from this sickening picture and look at one where every faculty of our souls can feast. Look at yon worshipper of the living God, with his smiling brow of joy as he issues from his peaceful dwelling on a calm Sabbath morn, and proceeds to the temple of God, to feast upon the bread of life. His spirits are light, tho' calm and serene; his heart is warm with love, tho' the midew of adversity has fallen in his path, and the cold hand of poverty has been laid upon him, though the frost of time has bent his frame and furrowed his brow, yet joy is beaming there; gladness is in his soul, and inspired by hope he glides along with half the buoyancy of youth. And as he listens in deep reverence to the rapturous strains of divine love, he feels transported to heaven, where he beholds with John the revelator "every creature which is in heaven and on the earth and under the earth, and such as are in the sea, and all that are in them, and hears them saying, blessing and honor and power and glory be unto him that sitteth upon the throne and unto the lamb for ever and ever." If he is led by the impulse of his nature to visit the grave of some departed dear one; if while he kneels upon the green sod, the tears of humanity fall like rain drops upon the grass, "hope as an anchor to the soul both sure and steadfast," cheers his spirits, while faith points him to that "house not made with hands, eternal in the heavens," where he shall join his kindred no more to part for ever.—*Universalist Watchman.*

There are a great many people belonging to limitarian congregations, who are often spoken of as being Universalists at heart, though they say little about it, or dare not avow their sentiments for "fear of the pharisees." We have been tried some in our mind how to consider the phrase, "they are Universalists at heart," and have been disposed to inquire whether in fact they are not cowards or hypocrites at heart? There is but little independence or honesty in supporting a doctrine which one does not heartily believe.—*Maine Christian Intelligencer.*

MESSENGER & UNIVERSALIST.

SATURDAY, JULY 12, 1834.

The "Young Men's Universalist Institute" meet every Thursday evening at 8 o'clock, in a hall situated at the N. E. corner of the first alley in 8th street, below Walnut, Philadelphia. Entrance from the alley.

FUNERAL DISCOURSE.

A Funeral Discourse will be delivered in the Orchard-st. Church, Sunday (to-morrow) afternoon, on the occasion of the death of Mr. EUGENE UNDERHILL, one of the unfortunate Firemen who perished under the ruins at the fire in Pearl, near Fulton-st. on the morning of the 1st inst. Services to commence at half past 3 o'clock. Preacher, Mr. Sawyer.

Mr. Sawyer will also discourse in the evening from 2 Pet. ii, 4, 5, &c. by special request. Services to commence at half past 7 o'clock.

NO FICTION.

Sitting a sabbath or two since by our window, looking out upon the busy throng who were continually passing and re-passing our dwelling, and ruminating upon the curious constitution of man, the strange diversity of appearance and action which was constantly exhibited in the moving multitude before us, presenting, as it were, a world in miniature, our attention was suddenly arrested and directed to a small group who had stopped at a Pump nearly opposite. It consisted of a man and woman, (we supposed a husband and wife,) and a child, apparently about four years old. They had every appearance of extreme poverty. When we first noticed them, the husband was endeavoring to pump water, exhibiting, as we thought at the time, strong evidence of debility, and the wife was standing by the spout of the pump, apparently closing the out-let with both hands.

Our interest was excited. A feeling of sympathy began to arise for, (as we judged him,) the feeble and unfortunate man, as also a degree of curiosity to learn what was the ulterior object of the woman. After a few laborious efforts, the man steadied himself by the pump until he had placed himself immediately in front of it, as we now perceived, for the purpose of washing. The woman now partially removed her hands, by which the water passed into his, which were placed under the spout to receive it. After the ceremony of ablution, he again steadied himself by the pump, till he reached the walk, still holding on with one hand, while his patient wife carefully wiped his face; and for the want of a napkin, kindly used her apron.

During the whole of this time we had not obtained a fair front view of the person. But there was something peculiar in the whole movements, and our sympathies rather increased. That he was suffering under the gripping hand of poverty was evident. He possibly had seen better days.—Perhaps he was some unfortunate foreigner, who had been driven from the land of his nativity by oppression and tyranny, and in that of his adoption, sickness and misfortunes had come upon him, and he was emphatically "a stranger in a strange land"—and *destitute*—and who can conceive of a more desolate situation? Or, perhaps he might be some no less unfortunate countryman, who had emigrated from his home and kindred, to participate in the golden prospects of the far-off west, but who had taken some unfortunate location—had sacrificed his little patrimony in unavailing struggles against the difficulties attending all new settlements, but which are ever more peculiarly exhibited in some locations, than in others—or he had, perhaps, been surrounded by sickness and death, in all its appalling forms, and had at last fled with the only remaining testimonies (his wife and child) of what his beloved family once was, and was now wending his way sorrowfully back to the home of his youth, and the society of his kindred. We say one, or the other, of these suppositions might have been true; and if either, it was sufficient to have entitled him to our deepest sympathy and pity.

Could we then otherwise than look upon the circumstances we have detailed, with some degree of interest? At least we did not. And we could not but reflect how much cause of thankfulness there was to man when blessed with a companion so confiding and enduring; who would cling to him through all the vicissitudes of this changing scene of existence, through adversity as well as prosperity, through sickness and health, as the tender vine will twine about the pillar or branches which support it; and to whom he alone is all the world.

Feeling thus, and thinking thus, we intently watched the woman's patient manner, and we could almost fancy we saw the tear of gratitude trembling in the husband's sunken

eye, for such kindness. *The tear of gratitude!* For the honor of poor human nature, would that he could have shed a *tear of gratitude!* But no sooner had his faithful companion finished her task, than he essayed to proceed on his way, and we saw at once before us, *all the disgusting movements and actions of a DRUNKARD!* He, who, but one instant before, as it were, was drawing largely on our sympathies, now presented a most loathsome spectacle, so strongly inebriated that he could hardly preserve a standing position, and had only been enabled to deceive us so fully at first by his peculiar position and having a support. O, what a reversion of feeling was here! How much of gratitude can he experience, whose finer feelings have been blunted and paralyzed by the frequent intoxicating draught?

We observed still further their movements. After watching for a moment, with much seeming anxiety, her beastly companion, who had almost started upon a run, to preserve himself from falling, the apparently sorrowing woman took her child and followed on as fast as she well could. When he had in some degree recovered his balance, he halted, turned round, and commenced hallooing to her, by the appearance; no doubt uttering curses and imprecations upon her for falling so far behind him, though it was through his own irregular movements. And when she came up with him, we thought we saw indications of threatened violence, by his motions, but he at length passed on and was soon lost to our view in the passing crowd.

And this, thought we, is the spectacle of a *drunkard!*—Would to heaven we had the power of depicting it to the *drunkard's* view in all its degrading colors; that we could speak to his heart, and compel him to pause, and at least contemplate the ruin of his own prospects and happiness, to say nothing of the withering influence which his infatuated course exerts throughout the social circle he may chance to be connected with. But aside from his own misery, how many hearts in that circle are caused to bleed! If not a fond and doting companion, there may be a father's, or mother's, or sister's, or brother's, and even a friend's, for friends can feel as well as kindred.

How repulsive the portrait of the drunkard! It does appear to us that if he could only be brought to see his true likeness; this alone might be sufficient for his reformation—disgust at its really dark features would effectually wean him from his cups. But when are added to this the bitter anguish of heart which his beastly conduct is wringing from a companion and children, or kindred, or friends, hard must be the heart that can remain uninfluenced.

Appropriate here may be the following eloquent extract from an Address by Mr. Sprague, delivered before the Massachusetts Society for the suppression of Intemperance. How true the picture he has presented. Who that has observed with any degree of attention the drunkard's career, has not met with living examples of all its distinctive features? Let the extract be read with attention by all—the temperate will not be injured by an occasional glance at evils from which they have been mercifully preserved, and the intemperate cannot be made any worse by it, and perchance it may strike some cord that will arouse them to a true sense of feeling, and may we not hope to reformation?

P.

"The common calamities of life may be endured. Poverty, sickness, and even death may be met; but there is that which, while it brings all these with it, is worse than all these together. When the husband and the father forgets the duties he once delighted to fulfil, and by slow degrees becomes the creature of intemperance, there enters into his home the sorrow that rends his spirit, that will not be alleviated, that will not be comforted.

It is here, above all, where she who has ventured every thing is lost. Woman, suffering woman! here bends to her direst affliction.—The measures of her woe, in truth, is full, whose husband is a drunkard. Who shall protect her when he is her insulter, her oppressor? What shall delight her, when she shrinks from the sight of his face, and trembles at the sound of his voice? The heart is indeed dark that he has made desolate. There, in the dull hour of midnight, her griefs are known only to herself, her bruised heart bleeds in secret. There, while the cruel author of her distress is drowned in distant revelry, she holds her solitary vigil,

waiting, yet dreading his return, that will only wring from her, by his unkindness, tears even more scalding than those shed over his transgressions. They fling a deeper gloom across the present: memory turns back, and broods upon the past. Like the recollection of the sun-stricken pilgrim, other days come over her, as if only to mock her parched and weary spirit.

She recalls the ardent lover, whose graces won her from the home of her infancy, the enraptured father who bent with such delight over her new-born children; asks if this can really be him! This sunken being who has nothing for her but a sot's disgusting brutality; nothing for these abashed and trembling children, but a sot's disgusting example? Can we wonder that amidst these agonizing moments the tender cords of violated affection should burst asunder? That the scorned and deserted wife should confess, 'there is no killing like that which kills the heart?' That though it would have been hard for her to kiss for the last time the cold lips of her dear husband, and lay his body for ever in the dust, it is harder to behold him so debased in life, that even his death would be greeted in mercy? Had he died in the light of his goodness, bequeathing to his family the inheritance of an untarnished name, the example of virtues that should blossom for his sons and daughters from the tomb; though she would have wept bitterly indeed, her tears would have been less poignant than now. But fallen as he is from the station he once adorned, degraded from eminence to ignominy; at home, turning his dwelling to darkness, and its holy endearments to mockery; abroad, thrust from the companionship of the worthy, a self-branded outlaw; this is the woe the wife feels, and is more painful than death; this she mourns over as worse than widowhood."

PROFESSOR McCLELLAND.

It will be interesting to our readers to be informed of a trial which this gentleman has lately undergone in the General Synod of the Reformed Dutch Church on the charge of heresy, or to use a more agreeable term, of non-conformity with the Standards of said Church.

Dr. McClelland is Professor in the College and Theological Seminary at New-Brunswick, N. J. an institution under the government of the Reformed Dutch Church. A few months since he was so unfortunate as to publish a sermon on "*Spiritual Renovation connected with the use of means.*" This performance was spoken of at its first appearance in high terms of praise. The "Christian Intelligencer" of New-York, a paper devoted to the interests of the Dutch Church, was foremost in its congratulations on the subject. The editor did not propose giving a review of the sermon, for the very plain reason, as he himself told us that, "That which comes from the pen of such a man must be read and deeply studied before it can be *honestly* reviewed." Still he ventured the assertion that "nothing of a meagre or ordinary character can come from the pen of such a ripe scholar and able theologian." Whether meagre or not, the sermon has proved to be not exactly *ordinary* among our Dutch friends. The truth is, our brother editor of the Intelligencer, whichever of the twenty he might be, was thrown perfectly into raptures at the sight of such a prodigy as a sermon from so great a man as Professor McClelland. "We have read it through," says he, "and at one sitting too, with deep interest—and we cannot say that of many books that issue from the press." What a marvel! Read a whole sermon through—at one sitting—and with deep interest too!

But while the editor of the Intelligencer was thus enraptured with the sermon of Prof. McClelland, there were clearer eyes which saw at a glance that the views it contained were very wide of the *infallible* standards of the Church.—The consequence was, that the subject was gravely presented before the General Synod of the Reformed Dutch Church at its session in New-York, during the last month. A special Committee, consisting of the Rev. Dr. Ludlow, Rev. Dr. McMurray, Rev. Dr. Broadhead and others, was appointed to investigate the matter, and a special messenger was despatched to New-Brunswick to obtain from the Professor an authentic copy of his sermon.

In a day or two the committee made a report, in which they presented extracts, first from their Standards and then from the Professor's sermon, arranging the several exceptionable parts under three heads, viz. Of *Depravity*, Of *Good Works*, Of *Grace*, and concluded by saying,

"The Committee conceive that these extracts from the Sermon of Professor McClelland do not seem to harmonize with the extracts from the Standards of the Church, and therefore recommend that the Synod afford to Professor McClelland the opportunity of appearing before them, to make such explanations as he may deem proper."

One is ready to smile at the extreme caution with which this Committee express themselves. They conceive that the Professor's sermon *does not seem* to harmonize, &c. Dr. McClelland, however, availed himself of the privilege accorded him and appeared in self-defence. Of this defence the editor of the *Intelligencer* says, "After several introductory observations, in which he stated the objects of his sermon and the difficulties under which he had labored, he entered into a long argument, and presented many extracts from the most distinguished theological writers with a view to show that the sentiments advanced in his sermon, and even the language used by him were perfectly correct. In conclusion he gave a written statement of his doctrinal views on the points submitted by the committee. The defence evinced deep research and the possession of talents of the first order. Every person present bore testimony to the ability which had been displayed."

The manifest sympathy of the editor of the *Intelligencer* with the accused leads us to suspect that he is after all tainted with the Professor's heresy. The Synod, however, was of a very different opinion. On the recommendation of the special committee the following resolutions were passed.

"Resolved, That the Synod do not approve of the Sermon of Professor McClelland on Spiritual Renovation connected with the use of means, in as much as it contains sentiments and a phraseology which do not appear to be warranted by the Standards of the Church."

Resolved, That the explanatory statement since made by Professor McClelland, and his unequivocal approbation of the Standards of the Church are so satisfactory to the Synod as to justify the expression of continued confidence in the correctness of his Theological views."

And thus ended the matter. We have merely two remarks to offer. The first is the important part which the *Standards of the Church* sustained in the whole procedure and the total neglect of all appeal to the BIBLE. The Bible seems to have fallen into the back ground, while a Creed of human invention has effectually assumed its place. The second remark we would offer is that the Reformed Dutch Church virtually claims *infallibility* for its *Standards* and thereby denies the Protestant principle with respect to the right of private judgement within its pale.

The reader will be desirous of now knowing, in what particulars, and to what extent, Professor McClelland has departed from the *infallible* interpreters of the Bible, the *creed-makers* of DORDRECHT. We will give a brief view of the principal points of his errors. And first in relation to *Depravity*.

It is well known that the Standards of the Reformed Dutch Church recognize man as *totally depraved*. They speak of him as "having corrupted his whole nature." They teach that although "there remain in man since his fall the glimmerings of natural light"—yet "he is incapable of using it aright," even in the most ordinary secular affairs; in other words, that it can do him no possible service, but only renders him inexcusable for his sins, and will justify his damnation.

Professor McClelland on the contrary says, "the Bible is explicitly in favor of the doctrine that unregenerate man is not entirely divested of really valuable and praiseworthy qualities. Examining its page we always find it representing the corruption introduced by sin to respect *God as the object*. Thus clearly intimating that the other instincts and propensities of his nature are capable of performing their office with propriety." He says in words it is true, that man "is *totally corrupt*," but he qualifies his language so that it means no more than that he is naturally destitute of *love to God*. "We may be told," says he, "that we deny the total corruption of human nature. In reply, it need only

be observed that if by the phrase 'total corruption' is meant that there is nothing in human nature but what is vile and loathsome—that utter perversion has seized on all its powers and affections, no such doctrine is contained in the sacred scriptures."

In relation to good works the views of the Standards of the Church and Professor McClelland are respectively consistent with their views of human nature. In the Catechism we find this question and reply.

"Are we then so corrupt that we are wholly incapable of doing any good, and inclined to all wickedness?"

"Indeed we are, except we are regenerated by the Spirit of God."

The Professor believes, "that while man has lost the image of God there still remains within him sparks of a lower kind of excellence. He is gifted with various sensibilities, the actions performed under whose influence are materially good and amiable . . . Were they positively and intrinsically evil their performance would be as unlawful as the perpetration of the grossest crimes."

On *grace* as our creed-makers are pleased to call it, the Standards and the Professor are not less materially at variance. The Standards represent the whole work of regeneration from beginning to end, as the special work of the Holy Spirit in which man is necessarily passive, since until after regeneration, it is impossible for him to do any thing acceptable to God, "or to dispose himself to reformation."

The Professor says, "though the moral agent cannot regenerate himself, he may procure the grace of regeneration." The gospel hearer he says, "will be distinctly told, that though the Spirit alone could work in him to will and to do, yet this Spirit was as freely offered him as atonement, pardon and every other covenant blessing, that by acting out his natural powers on the system of divinely appointed means he would have as firmly secured his salvation, as if it had depended on his own unassisted energies." This is unqualified Arminianism.

On the doctrine of *election*, the *atonement*, &c. the Professor does not abide by his Creed. "I believe," says he in his statement of doctrinal views, "I believe that God has made such a gracious provision for sinful men that a *solid foundation* is laid for a *free offer of salvation* to ALL INDISCRIMINATELY, and for asserting that every sinner is the cause of his own destruction." And thus goes the doctrine of personal election and reprobation, and of a limited atonement.

We could pursue this subject still farther perhaps with profit; for it is interesting to see a noble mind bursting the shackles which it has been taught ingloriously to wear, and beginning to study God's word and think for itself. We rejoice to behold Professor McClelland disposed seriously to regard the Bible as of paramount authority to creeds made by men. We pray God he may go on, and we are sure that new light will break in upon him on the right hand and left, until he shall come to the knowledge of the truth as it is in Jesus. S.

ANOTHER EVANGELIST.

I have the pleasure to announce, that Br. WILLIAM WEST, of Philadelphia, has commenced the ministry of reconciliation. He delivered his first discourse in the Lombard-St. Universalist Church on Sunday evening last. Subject, 1 Cor. i. 30.—Br. West was for many years an active member of the Methodist denomination. He has, however, been brought into the marvellous light of the Gospel, and the voice of the spirit hath spoken in his heart, "Now thou art converted, strengthen thy brethren." Within two years he has written many articles in illustration and defence of Universalism. The pamphlet entitled, "The Day of Judgment considered," was from his pen. His intimate acquaintance with the Scriptures, his warmth of religious temperament, his irreproachable character, and his devotion to the interests of mankind, will, in my judgment, render him a highly useful co-worker in the Gospel. We pray God to crown him with the spirit divine, strengthen him by the energies of redeeming love, and make of him the honored instrument of winning many souls to Christ.

It is proper to add, that Br. West does not at present propose devoting himself entirely to the work of the ministry. Philadelphia and the region round about will be the field of his labors. A. C. T.

TOUR.

The Magazine and Advocate, of June 28th, contains an article from Br. George Messinger, jr. of South Bainbridge,

detailed his tour to the Branchville Conference, in New-Jersey, in the early part of May, a notice of which meeting has already been given in the Messenger and Universalist. Br. Messinger bears testimony to the highly encouraging prospects of our cause in that section of New-Jersey. We make the following extract from his communication. It commences with events after the close of the Conference, and on his way home. Honesdale, one of the places at which he preached, it will be remembered is the one from whence we received a communication, noticed in our paper some weeks since. We are gratified that our friends have been favored with preaching there. P.

On Tuesday evening, May 6, Br. Rogers and myself held a meeting in Sandiston, about eight miles west of Branchville. The congregation was very numerous and attentive. I preached a discourse, and afterwards Br. Rogers made some remarks. As soon as he closed, a respectable looking woman, with a child in her arms, commenced warning the people against imbibing the doctrine that had been advanced, and soon began to exclaim very vehemently against it; she struck the table that stood before her, with violence—some persons offered to take her child but she refused to let them have it. At this time the congregation became disorderly, and was in a general stir. I arose and requested them to be still a short time; all complied, and were still. I expected that the fury of such a fanatical rant would soon be spent; but I was mistaken. She arose, raised her right arm, while with her left she sustained her child, and raised her voice to a higher pitch than before, and again struck the table with still greater violence. The congregation soon manifested signs of uneasiness and disgust, and many rose to leave the house, and some had got out of the door before she stopped speaking. I learned that she was a member of the Presbyterian church. Oh, fanaticism, what hast thou done? Thou destroyest the loveliness of the fairest portion of creation! Bold and unblushing declamation and denunciation are highly unbecoming in a man, but much more so in a woman. False religion reverses the order of nature, and poisons the pure streams of life. It seems totally incompatible with the native delicacy, gentleness and timidity, which are usually characteristic of the female character, to be a bold denouncer, especially of universal grace and love, before a congregation of men and women.

On the evening of May 7, I preached at Honesdale, where the congregation was truly respectable for size and appearance. The preached word was listened to with deep and silent attention. Here is an important preaching post, and a good location for a preacher. The rail-road from Carbondale, and the Delaware and Hudson canal, terminate at this place. It bids fair to be a place of considerable importance, but it is yet new, and society is, in a great measure, in a disorganized state, as is more or less the case in all new places. If I mistake not, there is an unusually large proportion of liberal-minded men in this village. I was highly pleased with those of our brethren with whom I became acquainted. And what renders it more highly probable that our cause would prosper in this place, is, that a considerable number of respectable and intelligent ladies espouse it. It is evident that preachers of our order would meet with a hearty welcome among our friends in this flourishing village. I was treated with much kindness by Brs. Spencer and Bartlett, for which I feel grateful.

May 8, A. M.—I preached in the Methodist chapel at Mount Pleasant. The liberality of our Methodist friends, in opening their house for our accommodation, is remembered with gratitude. In this place there is a good society of Universalists, with whom I enjoyed a very agreeable and heart-cheering time, and whose kindness and liberality I hope I shall never be so ungrateful as to forget.

May 9. This day, A. M., I preached in Lanesborough, in the house of a friend by the name of

Wright, whose friendly treatment I remember with pleasure. The congregation was small, but very attentive. No Universalist had ever preached in this place before. In the afternoon of the same day I preached in Windsor, where I think there is a fair prospect of forming a good society. Our friends here are intelligent, warm-hearted and engaged. I passed my time with them in a manner highly agreeable, and remember with much satisfaction, their politeness and generosity.

MONTGOMERY, ALA.

A correspondent of the New-York Observer writes from Montgomery, Alabama, as follows:

"Montgomery stands at a remarkable bend of the Alabama river, on the south side, 450 miles by the river, and 190 by the mail stage road, from Mobile. It is a place of great business. The Presbyterians, Methodists, and Baptists, have each, growing churches here. There has been a great increase of true religion here since my visit in the spring of 1831."

The writer of the foregoing forgot one important item of information. He should have stated that the Universalists, also, have recently erected a neat house of worship, and have organized a society under very flattering prospects, in Montgomery, and have also erected a House at Mount-Meigs, 14 or 15 miles distant, and that Universalism under the indefatigable labors of our worthy Brs. Andrews and Atkins, is highly prosperous throughout that whole region.—Every good man should rejoice in the "great increase of true religion" there, as also in every other section. P.

THE QUESTIONS, ANSWERS, AND REJOINDERS.

We this week close the publication of the 213 Questions, with the Answers by Mr. De Vinne, and Rejoinders by Br. Thomas. The whole are comprised in twelve Nos. of the Messenger. We have struck off an extra edition of each number, containing them, from the commencement, so that we are now prepared to furnish the whole in connexion to any one desirous of possessing them, without breaking in upon our sets. We shall immediately have a supply of them done up, the 12 Nos. stitched and covered in neat pamphlet binding, by which they can be conveniently read. The price will be 50 cents single. Five copies for \$2, or \$4.50 per doz. Orders will be thankfully received.

CHILD'S UNIVERSALIST GAZETTE.

We have received the first No. of the "Child's Universalist Gazette, and Monthly Visitor," noticed last week. It is published by Br. D. D. Smith at the "Universalist Office," 127 Washington-Street, Boston, at \$1 in advance, to which 25 cents will be added for every three months delay. We shall be very happy to show it to any of our friends, who may wish to examine it, and still more so to forward the names of any who may wish to subscribe for it. It costs but one dollar; let those who have a family of children try it one year. P.

CHRISTIAN VISITANT, 3d VOL.

We are gratified to learn by the following notice, that the publication of the Christian Visitant is to be resumed. Its first two years have furnished two very interesting little volumes, and we sincerely hope that a liberal patronage will be extended to Br. G. on the third vol. It will be found very convenient for exchange with our limitarian friends. Br. Grosh, in an editorial article, desires that returns be made as speedily as possible, that he may begin it early in August. "What thou doest," says he, "do quickly." Brethren will you respond to the call. Subscriptions received at this office. P.

Having procured the assistance of Br. JACOB CHASE, JR., as Co-Editor and principal contributor to this work, I am induced, at the request and solicitation of many brethren, to attempt its continuance on a cheaper and different plan. It will, as heretofore, be devoted to choice essays on the leading principles and doctrines of Universalism, written in a mild, plain, affectionate, and most suitable style for distribution among our opposers.

It will be published REGULARLY twice a month. Each number will contain eight duodecimo pages. Twen-

ty-four numbers to the volume. Type and paper to be fair and good.

TERMS.—Three copies (of 192 pages each) will be sent to any single direction for one dollar—12 copies for three dollars, and 100 copies for eighteen dollars. Payment *always* in advance. These promises and terms will be strictly fulfilled and invariably adhered to. JACOB CHASE, JR., Contributing Editor.

A. B. GROSH, Publishing Editor.
N. B. All letters, orders, &c. must be sent free of postage, and directed to A. B. Grosh, Utica, N. Y.

REMOVAL.

Br. Alfred Peck has removed from Montrose, Pa. to Genesee county, N. Y. He requests that all letters, papers, &c. intended for him may be sent to Vernal Post-Office.

NEW AGENT.

Mr. LEONARD B. CORNWELL will act as Agent for the "Messenger and Universalist," in West-Mendon, Monroe county, and vicinity.

*** We have received only Nos. 1 and 3, of the new vol. of the "Universalist and Ladies' Repository." Will Br. S. send the 2d No.

Only the two first Nos. of the "Star and Universalist," at Concord, have ever been received. What can be the reason of this? Will the publisher send the back Nos. or, is not the exchange desired?

Original.

TOO MUCH SCRIPTURE.

A zealous young man who professes to believe in a doctrine which is *not* taught in the bible, recently heard Rev. T. J. Sawyer deliver an evening lecture at the Universalist church in Danbury Conn. and thinking, (no doubt,) that the discourse tended to disprove his darling theory of unending misery, he observed that Mr. Sawyer "quoted too much scripture," so much, that he did not like the discourse; and it appears this was sufficient to destroy the influence the discourse would otherwise have had on the mind of the young man. He had taken notes with a pencil, and Mr. S. quoted about *eighty* passages of scripture. A very serious objection indeed. I doubt very much whether any man can quote as many passages of scripture, and not cause the partialist to cry out "you quote too much scripture; you destroy our doctrine!"

The Rev. M. H. Smith, (of Hartford) sometime ago preached a lecture at the same church. A lady of the Baptist denomination, who listened to it, was asked if she was pleased with it. She replied, "I don't like such preaching; he did not say any thing of his own, 'twas all scripture."

It is true Universalists quote quite too much scripture for the popular opinions of the day. It destroys and burns up the heathenish fables inculcated by the (self-styled) orthodox—of an *unholy God*,—and represents him as a being who is worthy of honour and praise. It says, in language too plain to be misunderstood, that "God is love." Notwithstanding our brethren suffer loss, in that their works are burned, we have reason to rejoice that "they themselves *shall* be saved, yet so as by fire." A. C.

Danbury, June 26.

Married,

In Philadelphia, on Sunday morning, June 29, by Ev. Abel C. Thomas, Mr. JOSEPH GRAY and Miss CATHARINE HINKLE, both of Penn Township.

Died,

In New-York, very suddenly, on the morning of the 1st inst. Mr. EUGENE UNDERHILL, aged 21. The circumstances of Mr. Underhill's death were peculiarly distressing, and specially calculated to show the uncertainty of human life, and to demonstrate most clearly the saying, "in the midst of life we are in death." He was a member of Fire Company No. 13, and while actively engaged in the duties of his station at the fire in Pearl, near Fulton-street, on the 1st inst. the roofs, walls, and floors of two

or three stories of the building on fire suddenly gave way, precipitating the whole to the cellar, and burying Mr. Underhill, with four others, in its ruins.—Three of the individuals were rescued very soon, alive, though much bruised and burnt, but Mr. Underhill, with a young man by the name of Frederick A. Ward, a member of the same company, were evidently killed instantly, and were buried so deep, being on the first floor, that their bodies were not recovered under about ten or eleven hours from the time of the fall.

They were both very exemplary and highly respectable young men. Mr. Underhill we were intimately acquainted with. Few in the circle of our acquaintance possessed a more amiable character, and few young men have entered upon active life, with more flattering prospects. It is only 5 or 6 months since he took the place of an elder brother, who has removed to the west, in an old business establishment which has been long in the family, and bid fair to follow in the same successful course as those who had preceded him. But in (to human comprehension,) an evil moment, he is suddenly taken away, and the sun of his earthly existence has set forever, leaving his family to mourn a dutiful son and an affectionate brother, and the wide circle of his friends, an esteemed acquaintance.

To his parents and his brethren and sisters, several of whom reside in Wolcott, Wayne co. N. Y. the blow will be as sudden as it is painful and trying to their feelings. But such we believe are the religious views of most of them, that we trust they will not sorrow as those without hope. They have a confidence in their Heavenly Father, both for time and eternity, and however painful this temporary parting may be to the feelings of humanity, they will feel assured that their departed son and brother is in the hands of Him who doeth all things well, and who doth not afflict willingly, nor grieve the children of men. May they be abundantly sustained by the consolations of that Gospel in which they joy and rejoice, and which alone, of all others, can give support in seasons of trial like this.

A funeral discourse will be delivered to-morrow afternoon, as will be seen by a notice under the editorial head. P.

Religious Notices.

Br. S. C. Bulkley will preach in New-Canaan, Sunday, July 20.

Br. Le Fevre will preach in Longridge the third Sunday in July—at Deenville in the evening, and at Stamford, Monday evening.

HYGEIAN MEDICINE.

The undersigned has the sole General Agency for the United States, of that valuable Medicine, known as

Hyer's Pills, the American Improved

Hygeian Vegetable Medicine.

The unparalleled success which has attended the use of this Medicine for the period that it has now been before the public, is the surest pledge that can possibly be given of its highly valuable properties. As a remedy for general application, in purifying the Blood, and producing a healthy action through the entire range of the System, it probably stands unrivalled. The Pills have been found eminently useful in the following, among other Complaints, viz. Quinzy, Dyspepsy, Headache, Cough, Catarrh, Colic, Cholera, Bilious Colic, Gravel, Piles, Jaundice, Consumption, the various classes of Fevers, Fever and Ague, Scrofula, Syphilis, Palpitation of the Heart, Rheumatism, &c. &c. The use of a single Dollar Package will in most cases convince a patient of their beneficial properties. Indeed a fair trial of them, in accordance with the directions accompanying each package, is the only recommendation they need.

The Medicine is put up in packages of \$1 each, with a pamphlet comprising a brief treatise on the origin of disease, and very full directions for the use of the medicine.

Applications for Agencies, (post paid,) must be accompanied by the most unexceptionable references—in the city so far as possible. All orders addressed, L. H. FINCH, at the General Agency Office, No. 2 Marble Building, Chatham-Square, foot of Bowery, N. York, or to the undersigned, at the same number, will meet with prompt attention. P. PRICE.

[Extracted from an article in a late New-York Mirror, entitled "Detached Passages," from the Journal of an Odd Fellow.]

I had been out on a party of pleasure, and I left it in higher spirits than was my wont, to ramble like my own loose thoughts wherever chance or fancy might direct me. It was but a moment, and I found myself in a churchyard.—There is something impressively solemn at any time in the last resting place of mortality, find it where you will and how you will, in the calm stillness of the country, or amid the crowded and bustling thoroughfare of a metropolis.—But the hand of the spoiler had been here. The grave had been opened; its revolting contents were thrown out to the light of day and the eye of the passer-by, and I stood while the laugh and shout of merriment were yet ringing in my ear, and the parting pressure of friendship and affection was yet warm upon my hand, to gaze upon the bones and skulls, the fleshless skeletons of the dead. Oh, what a heart-sickening revulsion of feeling was there! There was a moral in that contrast, that picture of life in its gayest, and death in its ghastliest form; that spectacle of what we are and must be, which I shall never forget.

Go to the grave unthinking man!
Go, ere it opens its jaws for thee,
Go, ere it close upon the span
Which meets thy brief humanity.
Go, while the pulse of life beats strong;
Go, in thy joy and pride of heart;
Ay go, and ponder well and long
Upon the truths it shall impart.

Go to the grave, thou reveller!
Go, from thy wild and mad career,
Go, from the thrilling glance of her
Who won thee first from duty's sphere.
Go, from the dance and festival,
From cups which drown the voice of care;
Go, from the crowded banquet hall,
Go to the grave and revel there!

Go to the grave, thou happy one!
Go, from the altar-shrine of love;
Go, while the warm unclouded sun
Of hope and bliss is bright above.
Go, ere upon thy beaming brow
The ashy shade of death has come—
A joyous home may greet thee now,
But this shall be thy longer home.

Go to the grave thou wretched one!
Go, laden with thy weight of woes;
There—when thy weary day is done,
Thy sleepless griefs may find repose.
Go to the grave, it is the home
Where sorrow's wintry sway is o'er;
There, earth's bereavements cannot come,
There, aching hearts will throb no more.

Go to the grave—go one—go all—
In youth, in manhood and in years,
In pleasure's maze and passion's thrall,
In mirth, in madness and in tears.
Go to the grave thou passing world!
Go, mortals, while ye may return;
Go, ere the dart of death be hurled,
And read the lesson ye must learn.

FRANK LUCAS.

Mrs. Corbon kept a village school in the state of New-York. She had a noble mind, and was a friend to all good children. One cold morning in the winter, a small boy came along, with a saw on his arm and wanted this lady to hire him to saw wood.

She said, one of her neighbors, a trusty man, would like to saw the wood, and she did not wish to hire any body else. "O dear!" said the boy, "what shall I do?" "Why, little fellow," said she, "what is the matter?"

He answered, "my father is blind, mother is sick, and I left my sister crying at home for fear poor mother will die. I take care of them as well as I can; but they have nothing to eat. I want to work and get something for them."

He shivered very much with the cold, for he was but thinly dressed, and his ear locks were white with frost. The lady asked him to come in and warm himself. As he sat down in the chair by the fire, she saw the tears run down his cheeks, and she tried to comfort him.

"It is not for myself," said Frank, "that I cry. I don't mind a little cold, but I can't help thinking of the family at home. We used to be very happy; but a sad change has happened in our house."

"Are you not hungry?" said Mrs. Corbon. "Not much ma'am; that is not what troubles

me. I had some potatoe for dinner yesterday." "Did you not have supper last night?" "No, ma'am." "Nor breakfast this morning?" "Not yet; but no matter, I shall get some by and by. If I try to do well, God will protect me; for so my precious mother says. I believe she is the best woman in the world. If I did not think she was, I would not say so."

"You are a brave lad," said the lady; "I will be your friend, if you have not another on earth;" and tears sparkled in her eyes as she gave him a biscuit with a piece of meat, on a small plate.

"Thank you," ma'am said Frank; "if you please I will keep them to carry home. Don't you think, ma'am, that any body will hire me to saw wood?"

"Yes, my dear fellow," she answered, "I will give you money to saw mine." He thanked her, again and again, and ran to the wood pile to begin his work, while the lady put on her cloak and went out among her neighbors.

She told them Frank was one of the best boys she had ever seen, and hoped they would do something to help the little fellow provide for the family.

So they came to her house where he was, and one gave him a six cent piece, another a shilling, and a third twenty-five cents, till they made up nearly three dollars.

They presented him a loaf of bread, part of a cheese, some meat and cake, a jug of milk, and some apples to roast for his sick mother; with a basket to put them in; so that he had as much as he could carry.

He told them he was very much obliged to them, indeed; but he did not wish to be a beggar. He chose to work and pay for what he had, if they would let him; but they said he must not stay now. He might see to that another time.

Frank hurried back, tugging his load, and the whole family cried for joy. "Bless your dear little heart," said his poor blind father, "come here, and let me get hold of you. I hope, my son, you will never be unable to see the friends you love; but we must not complain, nor forget the favors we receive, because we cannot have every thing as we wish. My dear wife, a blessing has come upon us all, for the sake of our dutiful child. The good man raised his hands in prayer, and thanked his heavenly Father for giving him so hopeful a son.

It is thirty years since this affair happened; and the same Frank Lucas is now one of the first men in the country where he lives. His father is at rest. Twenty summers the bell-flower has bloomed on his peaceful grave.

His mother has grown very old and feeble, and can just walk about the house, leaning on her staff. She still lives with her son. He says it will be but a short time before this revered parent will be called away to her eternal home; but while her life is spared, it shall be his delight to make her last days happy.

He often says, "I should have been a poor wretch if it had not been for the early care of my kind mother."

The good old lady now seems only waiting for her Redeemer to call her to that world, where all is joy and peace.

Mr. Lucas is married to a charming lady, and has five children. They go to school; and their father tells them that if they intend ever to be useful, they must learn well while they are young; they must love God, honour their parents and teachers, and be kind to all; and that in this free country, the way for a poor little boy to become a great and happy man, is to be honest, industrious, and pious.—*Youth's Friend*.

A GOOD CHARACTER.

A good character is to a young man what a firm foundation is to the artist, who proposes to

erect a building on it; he can build with safety, and as all who behold it will have confidence in its solidity, a helping hand will never be wanted. But let a single part of this be defective, and you go on at hazard, amid doubting and distrust, and ten to one it will tumble down at last, and mingle all that was built on it in ruins. Without a good character, poverty is a curse; with it, scarcely an evil. All that is bright in the hope of youth, all that is calm and blissful in the sober scenes of life, all that is soothing in the vale of years, centers in and is derived from a good character. Therefore acquire this, as the first and most valuable good.

Universalist Books.

Which may be obtained of A. C. Thomas, 132 Chestnut-street Philadelphia.

Balfour's First Inquiry—being a faithful examination of all the passages in the Bible in which the word Hell occurs—\$1.

Balfour's Second Inquiry—being an examination of the Scriptural doctrine concerning the devil, and the import of the words translated everlasting, eternal, forever, &c.—\$1.

Balfour's Essays on the state of the dead, and inquiries into the meaning of the words judge, damn, condemn, and their derivatives—\$1.

Balfour's Examination of Stuart's Exegetical Essays—75 cts. Balfour's Letters to Professor Stuart—25 cts. In this work the author has shown that his conversion to Universalism is mainly attributable to the Professor's criticisms on portions of the Bible.

Balfour's Letter in Reply to Dr. Allen's Lecture against Universal Salvation—25 cts.

Balfour's Letter to Whitman in defence of so much of the First Inquiry as pertains to the term Gehenna—25 cts.

Ballou's Treatise on Atonement—an invaluable work, being an inquiry into the origin, nature and effects of sin, and of the consequences of the Atonement—50 cts.

Ballou's Notes in illustration of the Parables—75 cts.

Ballou's XXVI Lectures on important doctrines—\$1.

Ballou's XXV Select Sermons on various subjects—\$1.

Ballou's XI Sermons delivered in Philadelphia—37 cts.

Ballou's Examination of the doctrine of future Punishment—50 cts.

Ancient History of Universalism, by H. Ballou 2d.—\$1.

Modern History of Universalism, by T. Whittemore—\$1.

T. Southwood Smith's Treatise on the Divine Government—a work I would not be without for five times the price—75 cts.

Notes and Illustrations of the Parables, by Thomas Whittemore—an admirable and very useful volume—75 cts.

Paige's Selections from Eminent Commentators, showing that the most eminent Partialist critics justify the Universalist's interpretations of nearly every prominent passage in the New Testament—\$1.

Life of John Murray—Whittemore's much improved edition, 50 cts.—do. Marsh, Capen and Lyon's, 46 cts.—also an edition at 37 cts.

Winchester's Dialogues on Universal Restoration—63 cts.

R. Streeter's Familiar Conversations on the doctrine and tendency of Universalism—a fine work—50 cts.

Streeter's News from Three Worlds—25 cts.

Universalist Expositor—critical and explanatory—3 volumes \$2, 50 each.

Dolphus Skinner's Letters to Drs. Aikin and Lansing—50 cts.

Eternal Hell Torments Overthrown—37 cts.

Pitt Morse's Review of Parker's Lectures against the doctrine of Universal Salvation.

David Pickering's Lectures in proof of Divine Revelation—a subject to which Christians do not sufficiently attend—75 cts.

Letters on Revelation between Ballou and Kneeland—50 cts.

Streeter's New Universalist Hymn Book—50 cts.

Das Neue Allgemeine Gesang-Buchlein, zum gebrauch aller aufrichtigen Christen—von G. Grosch und J. Myers—25 cts. I wish our German friends would buy this book.

Discussion at Danvers between Whittemore and Braman—25 cts.

Christian Visitant—a very useful and interesting work, in two volumes—25 cts. each.

Reply to Hawes' Reasons for not embracing Universalism—13 cts.

Christian Messenger, vols. I and II bound—\$4 for the sett.

Universalist, vol. I bound—\$1, 25.

ALSO,

Sermons, Pamphlets, &c. on a variety of subjects—many of them in cheap form for gratuitous distribution.

"Come and See."

Rayner's Lectures.

Just received and for sale at this office, Rayner's Lectures, comprising nine lectures on the Parable of the Rich Man and Lazarus, (noticed a few weeks since in the Messenger,) price 50 cents.

P. PRICE, PRINTER.

Nos. 2 and 3 Marble-Building, Chatham-Square, where JOB PRINTING will be neatly executed, on reasonable terms. Orders solicited.